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allow interest to droop until he closes his second volume with the opinion of socialist doctrines in the French parliament: "One may indeed read them for instruction in manners, but it is vain to apply them to establish any doctrine."

The work has been so advertised that many will be disappointed by their first reference to the table of contents. It does not, and does not profess to, undertake for France all that Bryce has done for the United States. It may well be compared with that portion of Bryce which treats of the American constitution. The author's own statement is: "The capital subject of these volumes is 'Political France after a Century of Revolution.'" An introductory chapter of sixty-two pages presents social and industrial France in bird's-eye view. This ground has been more fully, if not so philosophically, covered in the two series of essays of Miss Betham-Edwards: "France of Today" (1892 and 1894). No book has done for English readers what Mr. Bodley has accomplished in the succeeding chapters. His main topics are: Book I, "The Revolution and Modern France;" Book II, "The Constitution and the Chief of the State;" Book III, "The Parliamentary System;" Book IV, "Political Parties." A. W. S.

The Social Mind and Education. By GEORGE EDGAR VINCENT, Assistant Professor of Sociology in the University of Chicago. New York: The Macmillan Co., 1897. Pp. ix + 152. \$1.25.

THIS book is a clear and firm presentation of educational doctrine under the conception of the social mind. It shows how the individual "writ large" in social progress finds the aim and method of his development in that progress. "The thought of social philosophy which sees in the development of society the growth of a vast psychic organism, to which individuals are intrinsically related, in which alone they find self-realization, is of the highest significance for the teacher, to whom it suggests both aim and method." The whole exposition rises out of, and has its validity in, the intrinsic relation of the individual to the social whole. The book is, therefore, a contribution to educational philosophy from the standpoint of social philosophy.

There are three distinct points of value in the treatment: one of method and two of result. Teachers are not accustomed to approach educational problems from the sociological point of view; yet such

method of study is absolutely essential to a comprehensive grasp of educational problems. Whether a conception of the social mind, which the author develops in the first chapter, is adequate to a complete theory of education or not, no complete theory of education is possible without the application of such a conception. The value of the treatment to the reader does not depend on his full agreement with the author in viewing "social philosophy as a *scientia scientiarum*," as presented in the second chapter, and that social philosophy is, therefore, a science of education, but in having explained and emphasized a new category of educational thought.

The only difficulty in trying to explain the education of the individual by the conception of the social mind is in the constant effort required to think of two things as one which are constantly spoken of as if they were two. The author guards this point with great care, illustrating again and again that there is no such thing as a social mind apart from the individual mind. He shows that the social mind is only the individual mind in a condition which "results from the interaction of communicating minds." All this effort to guard the location of the social mind in the individual mind raises the question as to whether the most advantageous starting point for educational philosophy is not the individual mind rather than the social mind. From this point the individual mind would be traced in its development into and through the social mind. Then social philosophy would appear as a phase of educational philosophy. Then pedagogy would be the *scientia scientiarum*. This movement, rather than the other, is supported by the fact that there is other mind than social mind, in and through which the individual develops. The social environment is not the individual's only environment, and the question arises as to the complete adequacy of a principle of education which pertains only to one aspect of the pupil's life. Be this as it may, the author shows clearly what he attempts to show, namely, the working value of a social conception as applied to education.

The first fruit of the method is brought out in chaps. 3 and 4, under the titles: "The Development of Social and Individual Thought" and "The Social Mind and Education." In these we have a clear statement of the doctrine of the parallel development of the individual and the race. The author guards well against the danger of making the parallel into definite stages and fixed products; and thus disarms the criticisms invited by the "culture-epoch" theory as it is usually presented.

Since the pupil passes through the same stages of development as the race, the same phases and modes of life and thought, the method of the race's development becomes a guide to the general development of the individual. The pupil must repeat the experience of the race; but he must do this by "short cuts," as clearly brought out. The author defines education to be a "purposeful social effort to effect 'short cuts' in the mental development of the individual." The problem of teaching, then, is to produce the race experience in the individual in the shortest possible amount of time.

There is one point implied in this theory that should not be overlooked, namely, that the pupil cannot inherit race experience and culture as one inherits property and the advantages of material civilization; but he must attain to it through experience; must earn it. The "short cut" must not cut short the legitimate experience in the process of attaining knowledge. The memory process of book learning is a desperate effort to make unearned appropriation of race experience. But in this the pupil does not repeat the experience of the race, for the race did not advance by that process. Hence, in this race development theory for the individual there is not only marked out the general stages of the process, but, what is of more vital consequence, the essential nature of the process. Let it then be said with emphasis that the pupil must repeat the *experience* of the race; and, being an individual, must make the shortest cut possible consistent with repeating the essential elements of the race experience. Straight and narrow is the way.

The book culminates in a strong and much needed emphasis of unity of thought in a curriculum of studies. This is done in the last two chapters of the book: "Integration of Studies" and "A Tentative Curriculum." The author seems to feel strongly the need of a reform in college courses, to the effect that there should be courses given which will unify and systematize the various subjects studied. This need is certainly imperative. The college student usually has no organizing principle for his life and thought. While this might be supplied, more or less, in the various lines of study, it can be effectively done only by a systematic effort and course of work. The author presents a "tentative curriculum" in order to suggest the method of carrying out the general thought of unification.

The book moves wholly in the thought of giving the individual to be educated his intrinsic unity with the race, and since the race experience is integrated, organized experience, either unconscious or con-

scious, the student, to realize in himself the social mind, must integrate the experience of the race. Unity with the race through the unity of the race's experience is the fundamental doctrine of the book. And this to the end of the self-realization of the individual. It is worth while to read the book if one should receive only the deepened impression that the individual can realize himself only through social life; and therefore the problem of education is to relate him intrinsically to that life. The whole educational scheme diverges from this point.

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Cases on American Constitutional Law. Edited by CARL EVANS BOYD, PH.D. Chicago: Callaghan & Co., 1898. Pp. 11 + 678, 8vo. Cloth, \$3.

THE scope of this work is briefly and, as it seems to me, fairly expressed in the preface: "In making this collection of cases, it was not my purpose to attempt to rival the notable collection of Professor Thayer. I have had the more modest design of bringing together within the compass of a single volume a sufficient number of the leading decisions of the supreme court of the United States on constitutional law to form the basis of a university course in that subject A work of this kind is necessarily a compromise between the desirable and the attainable. The exigencies of space have compelled me to exclude numerous and instructive decisions which many persons may expect to find and which I would have been glad to print. For the further economy of space, arguments have been omitted and the notes are few."

Such a frank statement in the preface puts the reader at once on good terms with the editor and leads him to expect to find in the book just what it contains, namely, a selection of cases which have been notably influential in determining the course of the development of the constitutional law in the United States.

The cases selected are arranged under the following heads: (1) "Validity of Legislation," (2) "Taxation," (3) "Money," (4) "Commerce," (5) "Police Power," (6) "General (Implied) Powers," (7) "Executive Powers," (8) "War—Martial Law," (9) "*Ex post facto* Laws and Bills of Attainder," (10) "Impairment of Contracts," (11) "Civil and Political Rights," (12) "The Federal Government and the